

AN
ANIMADVERSION
Upon the
Late Lord Protectors
DECLARATION,

*England
Worship
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For the distressed Churches of
LESNA, &c.

TOGETHER
With a seasonable Caution against
the PETITION of the *Kentish*
Anabaptists, for too large a Tole-
ration in Religion, and throwing
down all Established maintenance
for the MINISTRY.

LONDON,
Printed Anno Dom. 1659. *June. 20.*

AN
ANIMADVERSION

Upon the

Late Lord Protectors

DECLARATION

For the dissenting Churches of

LESTIN A. &c.

TOGETHER

With a reasonable Caution against

the Partition of the Kingdom

Anglicans for too large a Tol-

eration in Religion, and threatening

down all English Dissenters

for the Ministry.

LONDON

Printed by Wm. Dorr, 1659.

*Vaticinium in Decretum OLIVERI
 Protectoris de Ecclesiis Polonicis
 Sublevandis.*

Qui Lesnaa refert, miseris succurrere promptus,
 Esto domi, Lupus iste tuos, heu! devorat Agnos,
 Et tu salvus eris, tulit hac cum vulnera Christus?

*Sic gemibundus queritur
 tremebundus de periculo
 Protectoris.*

Anglicus Vates.

*Prophetical Verses, upon occasion of
 the Lord Protector's Declarati-
 on, for a Collection for distressed
 Churches of Poland. 1658.*

Ah thou that pitiest Lesna's sufferings,
 Thine own Oppressors shelter with thy wings:
 The same Wolfe which abroad so ravenous is,
 Worries thy Lambs, whilst they Protection miss:
 And canst thou think thy self secure, when he
 Lies wounded that was Crucified for thee

*Thus he complains with tears,
 who full of fears
 My Lord Protector's danger
 on his heart bears.*

An Animadversion upon the late *Lord Protector's* Declaration, for the distressed Churches of *Lesna*.

A Good Admonition to Governours, whilst they have power in their hands, to take special care for the oppressed; for God is the avenger of the oppressed: Therefore King *James* gave his Son, Prince *Henry*, excellent advice in these words, Although (said he) that the crime of Oppression, be not in the rank of crimes that you should hold unpardonable, yet the over common use of it in this Nation, as if it were a vertue, especially by the greatest rank of Subjects in the Land, requireth the King to be a sharp censurer thereof: Be diligent therefore to try, and awful to beat down the horns of proud oppressors; embrace the quarrel of the poor and distressed, as your own particular, thinking it your greatest honour to repress the Oppressors; care for the pleasure of none, neither spare you any pains in your own Person, to see their wrongs redressed; and remember the honourable stile given to my Grand-father of Worthy Memory, in being called, *The poor mans King*.

If King *Charls* had carefully kept to this wise advice, or *Oliver* the Protector, they had both been more happy in themselves and their Families; but when complaints of gross Oppressions could not be heard, when horrid designs were laid for innocent lives and Estates, when abominable oppressions were confirmed by Law in the Courts of Justice, when God, his Truth, his Ordinances,
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his Ministers, and all that was dear to him, was abused and oppressed, then God arose to Judgment to save all the meek of the earth. Surely the wrath of man shall praise thee, the remainder of wrath shalt thou restrain; he shall cut off the spirit of Princes, he is terrible to the Kings of the Earth. *Psalm 67. 9. 10. 12.*

God give the Parliament wise, careful, and ready hearts, in their day, to break every yoke of oppression, and prevent the subtle practises of the spirit of Antichrist, working amongst us under a disguise, which subtly seeks to oppress many hundred families, whilst it cries against great oppression, witness the late Petition of the Kentish Anabaptists, who so fast degenerate into Popery, or what is worse, first grudging at Tythes, and now professing against all established maintainance for the Ministry.

Forced Maintainance they call it, and they think its branded sufficiently with this notion, because its forced: but what fault is there in that it is forced, so long as 'tis just? If the Parliament force them to be just, and honest, and sober, and peaceable, are these things evil because they are forced to it? If a thief would steal, has he cause to complain of the Magistrate because he will not let him? If a drunkard would be drunk but dare not, will we allow of his complaint, that he must be sober whether he will or no? If mutinous tumultuous spirits are disarmed and watched, shall the Magistrate be called a Tyrant because he will not suffer them to rebel? What iniquity is there in forcing their consciences to be good, just, honest, and not to spoil Gods Ministers of what is their right?

But it is not their Right:

Object.

Nay, let it fall to the Ground then; But why not their Right? Hath not the Lawes of the Land made the Tythes the right of the Ministry? Have not the holy Vowes of their fore-fathers consecrated the Tythes to God for the service of the Ministry? its Gods Right, and the Ministers right by sacred Vowes and just Laws; and have they no right to them?

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Have not their Land-lords right to their Rent? Have not the Magistrates right to their Tribute and Taxes? have not they themselves right to the Inheritance that their Fathers left them? Why then have not the Ministers right to the Tythes which are theirs by the same Law, and with like Approbation of Gods Word?

Object. *But it is a grievous burthen to pay Tythes.*

Nay, but they mistake in this also, its no burthen at all; its no burthen to a man to pay another that which is justly his; nay it were a burthen upon his Conscience not to pay it?

Is it a burthen to an Executor to pay the Legacies of the Will of the Deceased, that which he never purchased, never could call his? the Tythes are your Fathers Legacies to the Ministry, they are Gods Legacies; that God that gives you the nine parts, and the Minister the Tenth; and is it a burthen to pay Gods Legacies, and your fathers Legacies.

If you take away the Tenth, may not God justly take away the other nine? what then have you got by your Covetousness? Look to it ye subtile Robbers of God and his poor Church, that think your gain Godlineffe, look to it before hand; when you have done your worst, and spoiled the Ministers of the Gospel, then will God surely spoil you; and where is your gain?

Ye fools and blind, have you forgotten *Korahs* conspiracy, that invaded the Priest-hood and holy things of God, take heed it be not verified upon you; *They shall perish in the gain-saying of Korah.* Oppression cryes, and will be heard in heaven against you for this.

Were this the way for the Parliament to do worthily, as ye say, to take away the ancient Rights of God and his Ministers, and leave nothing in the room, because it must not be forced; nay were not this the unworthiest act that ever they committed? you come with the old sophistry of the Serpent; *Ye shall be as Gods*, saith the
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Devil to our first Parents; Subtle Tempers usher in their sinne with a fair mask, and Wine that intoxicateth; *you shall do Worthily, and surmount all before you*, the Lord rebuke that lying foul spirit: Here's *Ehuds* present before his Dagger, *Zibahs* flattering before his plunder, an abhorring of Idols before the committing of sacrilege.

Alas, I see what strong Temptation, Governours are assaulted with, but the Lord heartens them to be courageous and faithful, that they may not stain their famous Works with that which is most ignominious in the latter end, but give such a severe check as *David* did his kinsmen; *What have I to do with you ye Sonnes of Zer-viah?* And as our Lord Christ did his own dear Disciples, when his Counsel was not good, *Get thee behinde me Satan, for thou art an offence unto me.*

The other part of their desire, for a tolleration of those that dissent in matters of faith, is well spoke to by the Reverend Dr. *Reynolds*, in a late Sermon before the Parliament, upon *Phil. 3. 15, 16.* therefore I refer these men, if they will be informed, to that work.

FINIS.